

Thursday, April 6, 1967

Berkeley and New York - Groups I and II

Well how wonderful to be here. And with the 'trip'. Is Andy here? Andy? (Not yet.) Ross? (yes) Where's Andy? (Palo Alto) Ah. That's right. All of those in, from here who went to Santa Fe and Seattle to ~~and~~ Santa Fe, and then it was interesting to ~~was~~ meet and it's too bad - it would have been nice if all of us had been able to do it. But it was already big as it was - really quite surprising. I've said before that I didn't know what I started when I made a little bit of a remark - wouldn't it be nice to go across country with a few of us. And then we were finally in Santa Fe with 75 people or so. I think all of us got a great deal out of it. Not always pleasant. I think many times it was difficult and sometimes perhaps so difficult that it could not be used even for the purposes of work. At the same time, the impressions that all of us have gotten of the country and mostly of each other I think are quite valuable and you won't forget. It was good cold weather at night, we had to use blankets, it was windy a few times, but in general the whole trip as we planned it. It worked out all right and although we dribbled in sometimes in the evening, in particular on the trip between New York and Santa Fe, in finally we got there. Except a few mishaps probably, like some tires or even losing some money and including a ticket for speeding we're here. And what first? To try to do something together as much as we can for the next couple of months. I've said before my responsibility in bringing you all here from New York ends today. You have been working on your own anyhow except

see each other and have a chance of talking over and also changing over to meet different people in different cars. There have been little difficulties here and there, people always will get into each others' hair, but it was a very good thing to show what one really can do, particularly under the stress of endurance, of when you get tired and that still then you have to be something and not - not allow you to lose yourself.

I say I think it will help and it has helped to some extent to stand on your own feet. You have learned, as you have been able to learn because opportunity was there to find how it is to make your own plans and to be intelligent about it and to find out sometimes how stupid you have been and that you don't read maps correctly or that you look for certain things which are not there and you hope for certain things to happen which are a little impossible. They now may be based on assumptions, and many times of course you know in yourself certain things that perhaps you didn't like too much and then in accordance with the rules of objective morality it was very difficult to accept yourself. If you only could come to the conclusion that you have limitations, that you as a human being, every one of us, only can go so far and no further and that unconsciousness will not allow you, even if you do make certain changes, that again it will set up different ways of psychological behavior which, from the standpoint of objectivity of course, are exactly the same as the ones before and that the adaption that you have every time in a while in ordinary life in order to get along with each other and that you play a certain role or perhaps become a little more pretentious - all of this from the standpoint of

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real working has no particular value. It might give you flexibility. And I think in that sense this trip was useful. You saw yourself in many different situations which you have never seen, also you got impressions from sections of the country which were quite unfamiliar to you and perhaps you only knew from the standpoint of a map you looked at. This time you saw certain things - beautiful, very lovely. It made at times maybe - made you very quiet - maybe at times you couldn't talk.

And now we're here. It's not over yet. We'll try to ~~make~~ plan to go up to Seattle as soon as possible because some of the people from New York will have to go back. They cannot afford to be here too long and at the same time I also know that one of the reasons that Ruthie and Peter came here is for the movements. Of course that will interfere now a little if we take off three or four days, maybe a little longer, for going up to Portland and Seattle. Still I think it is the best way to do and I hope that you still can extract enough from them () for the minute. However we have no plane as yet. It's a difficult place here to accommodate too many people if we want to do movements. So I first thought that perhaps we could do it tomorrow but I have my doubts now. As tomorrow is a day of recollecting, of reading to yourself. Those who are at home here, of course they have different things to do. The others - we have to talk about who goes to Seattle, who wants to go, who can, who can afford it. I hope that you have not spent too much money. The purpose of trying to get together on camping grounds is simply in order to avoid spending too much money and many of us probably have saved some at

enough among the people of Berkeley and San Francisco and Palo Alto.

You still have to go back. Again you need planning. What will you do, how can you do it? You have to stand on your own feet, you have to know: this you can do. And after those who come from New York come back again, I hope that the fund of information and data you have acquired will stay for a long time, that many times you will refer to it in your mind - not necessarily in discussion - so that for yourself you probably will feel you are a changed person.

How changed? How changed in yourself. How changed inside of you? How changed as far as your inner life is concerned? What is it that you really have wanted to derive from this trip and, if you have had it, if you've got it, if it had that kind of a meaning, it is something you never will be able to pay for because it has cost you now - in energy, in money, in time, in assumptions what you could do, a great deal of energy. You have to go through life like that. Life is not monotony. Life has to be such variety, the greatest variety you possibly can make for yourself. Each person in his own experience of course is limited by his type, by the way he has been educated and brought up, by the way he is already bound because of certain decisions he has made or perhaps responsibilities that have been laid on him. At the same time with this limitation of each human being, whatever they are, whatever we are, totally - that is, not individually.

And the question then, what is really required of a man when he starts to discover himself and what he wants to do with his life?

and that what his world is and how limited his world compared to others - also their world is limited. But on the basis of exchanging and also on the basis of being able to put oneself in different places, maybe then it is of very good value that if you can enlarge your world.

Enlarging of the world is based on the participation of "I" in the ordinary affairs of life with which you are familiar and then the wish for "I" to explore the possibility of a further adaptation will come in experimental state and you will only acquire it when you are already at least a little partial. Partially observing, partial to what you have, partial to what it has and "I" becoming impartial to the totality of yourself and your world.

That what starts in one is really an "I" becoming impartial to oneself as one is living one's life and starting to understand then gradually what it is that motivates oneself in the first place and gradually motivates - one sees that it motivates with other people. That then you become also more objective towards others and that the real objectivity is the understanding that each person is what he is like everyone of us is - individual, separate, not and that the realization of that kind of individuality will help you to understand them and only on that basis will you be able to work together and to cooperate.

The aim of a group of this kind now from different parts of, not of the world but at least from a certain section, after having made an effort - now we're here. The aim for that is to wish to cooperate. As a minimum, as a minimum, as a minimum, as a minimum, as a minimum

understand that that what is really your life is only a very small part of the possibilities of a group as a whole and the more truthfulness, the more real exchange there can be objectively speaking, wishing to communicate and to talk and to find out from the others what they are, what they really - what makes them whatever they are, what makes you whatever you can be for them, whatever they can be for you. All of that then - it is like a fund of information, data put together truthfully which then can be used, you might say, as a stew, stirred up among us to find out what is the greatest common denominator; that would be the chief feature of a group. It is in that sense you see that this kind of getting together after having gone through a little fatigue and endurance that now while we're here and try to see how we will continue for a little little while to try to do this, make use of it for yourself to see what can be done for yourself with the aid of someone else who is here, who has lived perhaps a different kind of a life and that exchange among you. Let alone all kind of jealousies, try to forget vanity and self love. Don't put yourself in the foreground trying to make an impression. Be whatever you are, whatever value there is. From an unconscious standpoint it is of course quite different. From a conscious standpoint it's absolutely alike. That what you are as personality is acceptable as a personality and not as a description of it and objectively speaking, all such units are simple units. They are nothing else and nothing special. Unfortunately we are not any more than just, as Gurdjieff calls it, slugs. And the realization of that impossibility of really having a will - to be able to do and to know and to feel correctly. You must realize, you must know when you're honest that you are not really the person you think you are.

naturally that that becomes the motivating force for oneself.

These three things out of the book, if you see them as something that belongs together and that the three as a unit, a tri unity, then the book starts to have a little bit of a meaning and when you look at it and when you want to read it, read any one of those three. For the time being, forget a little bit about the detail - the Purgatory, maybe the Arch Absurd, maybe the different things which you don't really understand as yet because they have psychological values which of course are extremely difficult to see.

How to see in this what is really the reflection of the moon. How to see where is the place of the sun, what is Anulios in oneself, this never to be forgotten desire to wish to Work. And never to take that what is now the moon as reality, never to think that even when it is reflected from the sun that it has reality in oneself. That what is moon in ~~in~~ is one's habitual form of behavior. One's tendencies, one's idiocyncracies, all the different manifestations of ~~in~~ one's personality. It is a reflection of that what we call the sun. But the sun, not being what it should be, it becomes a reflection of that what is our body and that is the reason that the body at the present time with the manifestations always as expressed as a result of feeling are so closely together - this is the reason that the moon still was part of the earth originally - and now starts to function, circling around the earth and belonging to it, like a feeling belongs/ to one. And now the separation - to really put content into the sun and to take away from the body what always was so terribly important for oneself by the aid of that what is Anulios within one, which is one's Magnetic Center, which is life, real-life, eternal life.

life which for man is known at times when he experiences a quietness and a stillness and an impossibility to speak, to be in the presence, even on earth, to be in the presence let's say of the Grand Canyon where words must fail you and there is nothing else but just to feel the presence of something that is of course infinitely higher - even that on earth we can experience. Even when we can experience on earth a moment of existing, without any description whatsoever and the necessity of describing that kind of a manifestation - one is quiet. One says to oneself 'shut up, what is there to say, why should I even ~~a~~ make an attempt to say it.' This is the depth of one's life. At that point, Anulios appears; at that point Magnetic Center becomes apparent; at the point the () makes the moon transparent; at that time Anulios comes through that and affects one and starts to make contact with that what is one's real life, as Anulios, and then ~~intuition~~ because of this in Magnetic Center now taking place, this contact creates an 'I' in the wish to have a guide so that we then at such a time can be linked up towards the sun.

You see ~~a~~ the position of 'I' now is one's real ~~intuition~~ intellect. How it starts at the moment of existing, of the realization of ~~a~~ that what is Karatas, of the wish then to be united with God to the extent that one understands it, and the wish then even to sacrifice oneself completely in order to find one's life in reality.

We have to learn it. You must not try to do it too hard - learning. You have to try to be. You have to be in life. You have to work in life. You have to do your work, your ordinary work, in life

correctly. You have to do it as well as you can, as completely as you can, as openly as you can. As much without a wish even to be recognized then only for yourself to have the knowledge that that what you are doing is right.

Maybe we talk about this more and more as we are here. We will talk you know - your questions - I am now talking to Berkeley and Palo Alto and San Francisco. New York will get tapes from our meetings and those from New York who still will be here, of course they will be here. We'll go to Seattle Saturday morning. Those of you who can come. We'll have to arrange for it. We stop over in Portland. It will be a two day trip. Sunday, Sunday afternoon, I hope we will be in Portland. Maybe we can have some music. Then Portland in the evening - meeting. You know a little bit about the group. I think they need help. They talk, talk, talk, much too much, and that is probably because of some of them being Theosophists - they always love to talk about things without doing anything and without usually they talk about things that they cannot understand anyhow because they have to do with three, four, five, six, seven levels of being. It's so totally idiotic even to consider that. But in any event there is a chance. After that, Seattle. Seattle Sunday night - probably late. Monday. Monday a little organ. Monday and Tuesday also organ. Music. Certain harmonies. Certain ways of expressing things. Certain ways perhaps as feeling. Sometimes impossible to put in words - still possible to put in sound. Maybe we can play a little. Monday night meeting - open. There's a radio program on the air - don't know when this week I hope - might

bring some people in. What we need for that - you might be interested - it was part of the last open meeting in Berkeley towards the end, although I understand there are about (50) minutes of that time that we will be on the air. It is a rather small station in Seattle but interesting if it actually comes off it might prove interest.

You see interest is there. But it has to be a directed. You have to be open about that. You have to be able to tell. You have to be able to show. What that can be done if one wishes to work instead of trying to let them go and receive all kind of this trap in a direction where it is not going to help them at all. Then only a little satisfaction for those who will continue fooling but no building up of anything that is permanent in any sense of the word and it is such a pity because much material - is gone by the board and it is sent in the wrong way because it is not used for the building for that what at the present time doesn't exist. Seattle

In Seattle Tuesday evening open meetings. Wednesday morning we'll come back. That means we probably won't be back until Thursday. But Thursday evening next week we'll have a meeting. I hope we will be back in time.

What will we do? Tomorrow if possible a little music. Tomorrow evening if we can find a piano. Tomorrow otherwise during the day get your affairs in order. Try to help as much as you possibly can in organizing so that things will go smoothly and offer your services if necessary. Don't leave it just to a few. See what you can do. Make your time useful. What will we do with the rest. Transcriptions. Much work. This piano, your here, typewriter, Recorders. Whatever

it is. Andy probably can help in the first recordings. () Much too much work is still to be done. You have to help. You have to help not only that you will profit - someone else will profit by it. You have to become more and more honest. This place has to be a work place. It will be worked on of course when there is free time - there are things that have to be done - building, painting, whatever it is, movement of machinery sometime maybe, a little handiwork but let's make this a place so that there is more created an atmosphere that if when someone comes in they shouldn't wonder if such a person happens to him. That is hard. As if the atmosphere of oneself while one is working comes from one's frustration into the walls and stays there and makes and keeps it alive when it is recalled on because one grows up in an emotional state. Don't forget for one instant that the creation of an atmosphere among people of a work group is tremendously important and could be of such help that you even don't know until you find out by experience what it is and then about you would say, well I feel I am that I have not even tried. At the same time, the moment is to be too soon because we are so completely unprepared still the attempt have to be made nevertheless. It doesn't matter.

On the 26th I think I'll go to Big Sur. I would like to have an opportunity to see - in Big Sur there are not necessarily the Esalen Institute but from the surrounding country including Carmel there are people - also I think you as you would meet up could very well, I cannot say very well about it. I know it will be on a good enough basis. I would like to have anyone you wanted to come and go

It will be a one day trip simply. After that again towards the end of April I'll be here. Then the transition to May. It will depend if I go again to Portland. I cannot (foresee) too much of it. Seattle however I wish to go back again perhaps in the beginning of that month. Coming back again. Again working together.

It's going to be a long period. You may as well make up your mind. It's not that I'm ~~ever~~ such a hard task master but I wish to work with you - that is the reason that I come and therefore you have to willing as much as you possibly can the opportunity of a stimulus. I will not guarantee to answer all your questions. I will try to the extent that it is possible for whatever it is that you need. You need me maybe a little. And perhaps we can get somewhere. But let's make it now continuous as they are subject themselves a little bit more to the fact that I happen to be here and not to be too concentrated like it has many times in the past.

We will have on Thursday the regular meeting of group one. I hope we will have it in this room because it is more comfortable conveniently located both from Berkeley and Palo Alto. Group IIa I would like to have also and () but I would like to have one week the Berkeley group two, to which Palo Alto group two is invited, and the following week Palo Alto, to which Berkeley is invited. I do not think it is necessary to have two group two meetings in a week. Let's combine it. It would be a little bit no repetitions. But you know the group two you still have the possibility of inviting people who don't know very much about work. Also there I think would be no () little. Because

you must make more and more the emphasis of a group two as a (central) group where you discuss work, where you learn how to talk if you belong to group one, where the group one people actually test themselves to find out how much they know and what they can use if you desire to answer the different questions that could come from newer people who are interested in finding out how to do and why work. Why should I work. What is the () placed upon me that even if they are a little critical or perhaps to some extent a little ~~harmless~~, don't be dismayed because the worst they can do is to stay away. At the same time you also have to learn how to deal with the general public. How to be able to put in their words whatever it is that their interests have been and perhaps has been developed in the direction of their () religion or ethical values or interests they might have scientifically or psychologically or whatever direction artistically - it may be apparent that they are looking for something.

You cannot talk immediately about work. They don't understand it and they don't wish it. All they wish is an opening for a possibility to see and then when they see it they can judge do they want to do something or not. You have to be that kind of a neutral group. This would be group three. It will be held here. It will be in San Francisco. It will draw if we possibly can from a few people around here, Berkeley maybe, Palo Alto, other meetings. Maybe we do something special for it in order to draw that kind of an audience. Maybe it is in the nature a little bit of an open meeting to which different people can be invited. I do not know. As we go along we will decide. Also the meeting which is ~~open and public~~.

Sundays, Saturdays when I'm here we will work here. Practical work. I hope we can do it dependent on how far they move certain things out. How much money we have to be able to spend - it's going to cost you something. Don't think that you will be able to do these things for nothing. It's going to exact from you sacrifices, not only in time and energy but real thought. The ability to do such certain things for the sake of yourself maintaining the balance of your own inner life. The moment realization of the necessity which of course I believe is an absolute need for certain people to be able to live in this life correctly and not to be swayed all the time by everything that happens in the fight between civilization and nature. That there is something that we are bound to choose between these two natural forces and that what we call industry, commercialism. Civilization we call it as a process and we are between the two stones being ground. Never are we able either to one who wishes to withdraw from civilization or we become completely immersed and forget our roots and we don't even know that the Grand Canyon exists.

Where is our inner life. There has to be maintained. How can we avoid to be crushed to death. Because as you know as well as I do that we are. That constantly this civilization, civilized processes are going to exact more and more from us and it is not only noticeable in politics or the machine that is being maintained, but the total atmosphere and even the desire in the heart of people to negate it and not to view every individual as that kind of being spiritual being. That this kind of being is not only the physical body but also the spiritual. For without the spiritual there is no life.

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sense completely dissolved. One becomes experienced and one loses oneself
as entirely that Magnetic Center disappears. You must know. You must
remember yourself. Your real self. That what you are. You have to learn
how to pray. You have to learn how to be honest. You have to learn how to think
thank God for your life. For the ability to break even. That you are still able
to stand up. That you are still able to think about the possibility of what might
be without even maybe having enough force to survive but that with this you just
be without even maybe having enough force to survive but that with this you just
yourself in a certain place. Where can I find in this life as I have to live is the
possibility of releasing myself and to come to myself in reality and turning within
without the aid of a little muscle in front of you. To be - in the midst of whatever
it is that you are.

Don't employ any particular kind of outside manifestation - a bag or some kind
of a turned around collar or even a few hair to fashion on your head. Just be
simply ordinary. I would suggest any ordinary human being. But be honest
Honest in such simplicity and don't play up to the gallery and don't think that
you're entitled to anything in particular unless you're yourself - in your own
consciousness - know that you have tried each day to create like the world was
created.

So you see, there's a little bit of a problem. We will work together. We can
do it. I am sure we can. And particularly when there are large groups. Some
people who cannot always come, they must not come then, don't force yourself
to be with them. If we have someone with taper, you can
someone else will take your place. If we have someone with taper, you can
that to it. Don't be frightened but don't feel compelled. For human's sake, don't
what's in it because I am the one that I have to do it and if you know why having
the muscle don't do it. It's not necessary to have a muscle. If no one qualities, then
the muscle don't do it. It's not necessary to have a muscle.

and you can afford it, then you will want to do it correctly and for that reason I say it has to remain extremely simple because too much complications make people shy away. They will lose the thread and they will not know any more how to return. They don't know what to hold onto and they don't know any more about that reality unless.

I am sure we are probably a little tired maybe tonight, some of us. Before you go make sure that there those who will take care of Seattle - Steve will you correlate it to see who can go and make connections with Andy - Ross for Seattle, to tell who, with Rap here, with Robert who has had some done experience in assigning people to cars. Will you see what can be done. You know Eve will then take care of those things so that everything is considered. And it is done in the right way. When we come back next Thursday all of us, wherever you are, you come. Then we'll talk about work. What work makes and work in yourself with whatever it is that you wish to know. That you now bothered by. That is an obstacle and that you cannot overcome, even if you wished with all your heart. Sometimes you don't know what to do that objects to it but maybe if we talk about it, it might help to clarify. When you come next week, come with that intention. Come with a real wish to find reality so that when you go home with it that you then wish to apply it. Don't ever come just to come. And don't ever come just for curiosity. It is so unclear. Your time is better spent going to a movie. But if you want to come to find out how can I discover myself and what is it that I have to do for myself in my life - what is it that is required - and to what extent can I place myself in the service of the Lord. Don't ever be ashamed to be religious in the real sense of the word because your religion should be the conduct of your life. No one of you I know to go on the trip to Seattle and return on a Saturday, come back on Saturday, and go back on Saturday. Come back